evident throughout his life in occasional references in his writings' (16). These would include passages in the annual reports where he inveighs against preachers for terrorizing his patients with sermons on hell-fire and damnation. For example, in the report for 1871 Workman cautiously observes that `We certainly have had a distressing number of the class who believe themselves to be unpardonable sinners; and it is well-known in Asylums that suicidal tendency is very common in them. As almost the whole of these creatures are really good people, who have been notable for their religious life and tenderness of conscience, I leave it to the common sense of the intelligent reader to assign the efficient cause of the delusion' (18). He deplores the effect of one preacher in particular, on a patient whom he describes as `the most pitiable case of religious despair I have ever yet seen' (30).

xxxv. Dr. Joseph Workman, `Demonomania and witchcraft', American Journal of Insanity 28 (1871), 175-93.

xxxvi. Many of his colleagues were not so open-minded. Workman describes the reception of an earlier version of `Demonomania' at the Annual Convention of Medical Superintendents in Toronto in 1871: `I read a paper on Wednesday evening on Demonomania [at the Annual Convention of Medical Superintendents in Toronto]....It brought up some discussion, but not on those points on which I desired it....New England men, with their constitutional thin-skinnedness, lost sight of every thing but my brief and very mild allusions to the atrocities of the Salem witchcraft murders. Dr. [Isaac] Ray went even so far as to claim credit & honour to Massachusetts for her noble assertion of conscientious conviction of divine truth in that time of primitive credulity.... Dr [Richard] Gundry of Dayton made an [illegible] onslaught on me, because of my allusion to the witch murders in the time of Cromwell.... Dr Gundry is a Cockney and is always most anxious to demonstrate his conversion to pure American fealty.... All thanked me, but none seemed disposed to follow me. Moral courage is not over-thickly spread on the present race of Super-intendents; but the time must come when men will more freely speak out'. See the entry for Monday, June 12, 1871, Workman Diaries, vol. 1, B80-0015, University of Toronto Archives.

xxxvii. The completion of the Asylum's long awaited wings seems to allow Inspector Langmuir to shift his focus from the building itself to its immediate surroundings. To him it seems to be a matter of dignity as well as a necessity that "this Institution ... third, in point of size and population, on the Continent of America ... should have at least 250 acres of land attached to it" (1869, 4). His focus seems aesthetic as well as practical, his attention almost equally divided between the arable and the ornamental as he discusses the "indication of a large crop" in the same paragraph where he approves of how the "ornamental portion of the grounds ... adds very much to the enjoyment of the patients" (1869, 4).

While some land is rented in 1866 from one Mr. Bacon, "thirty-six acres, contiguous to our grounds" (1867, 49), Langmuir urges that the "short-sighted mistake of placing an Institution of this magnitude on a plot of fifty acres" should be permanently rectified (1869, 4). It is a problem not just in terms of economy but in terms of "providing out-door occupation for the inmates of the Asylum, the beneficial results of which in an Insane Hospital cannot be over estimated" (1869, 4). Arguing in tandem with his Inspector, Workman is even more pungent in his criticism, calling the omission "a most stupid oversight" by men "who understood the requirements of a large lunatic asylum about as well as they did those of the Crimean army" (1870, 18).

In the Report for 1871 Langmuir complacently observes 23 patients "engaged in out-door employments .... in draining, ditching, and in preparing the land for spring crops" (1871, 4). This is accepted as a part of "the process of converting a barren common into a fruitful and productive farm" (1871, 4), morally and materially beneficial. Patient labour was not restricted to the farm. Langmuir describes how "a considerable wood surface throughout the Asylum had been repainted, doors grained, and the front fence bronzed, chiefly by the labour of the inmates" (1871, 4). Women worked as well as men, but they did "the internal work" of the Asylum. The distribution of internal and external work between males and females is an argument for not maintaining separate asylums for men and women (1867, 51). Segregation is only desirable in "aristocratic institutions, where the patients will not work, or their stupid proud friends wish them not to do so" (1867, 51). All clothing except shoes is made by the patients, assisted by a tailor and a seamstress (1872). Probably the